

CHRISTIAN STATESMAN

VOL. LXXXIX.

PITTSBURGH, PA., DECEMBER, 1945

No. 4

THE CHURCH'S RESPONSIBILITY FOR THE WAR AND THE PEACE

Church leaders in Germany are now declaring that the churches of Germany must bear no small measure of Germany's terrible guilt in bringing on World War II.

At the first meeting of the newly formed Council of the Evangelical Church of Germany in October, Martin Niemöller, in a great sermon declared if the church had "seen clearly and acted unitedly, this terrible war would never have arisen." On another occasion this question was put to him:

"Do you think the influence of the church in postwar Germany will differ at all from the influence of the church in prewar Germany?" He answered "Yes, the church has learned by now that she holds a responsibility for public life, a responsibility which she has not seen before. . . . For the church saw very well to what end Hitler was leading the German nation, but she remained silent because she thought that it was not her job or her duty to meddle with politics, which certainly was an error and a disastrous one. I believe this will never happen again."

The church leaders of Germany are now seeing the light. They failed in bringing the power of Christ and of His principles to bear upon the German nation and her political leaders. As a result, the war. The guilt, that of the church as well as Germany's politicians. The church repentant and resolved not to repeat the mistake.

But is responsibility of the church for the war confined to the German churches alone? We think not.

Early in World War II, leaders of the Church of England met at Malvern, England to consider the church's responsibility in meeting the world situation. A lay member of that conference, Sir Richard Ackland, a member of the British Parliament, charged the church of his nation with responsibility for the war. He said, "For the church, in meeting her responsibility for the world situation there are two avenues of approach.

1. There is the avenue of individual character.
2. There is the avenue of organized society.

I am going to be blunt with you churchmen. For 150 years you have failed in your duty of trying to fight forward down the avenue of organized society and as a result you have allowed conditions to arise that have produced Hitlerism and brought on the world War."

But what about the churches of America in respect to the World War? Are they without responsibility, or guilt, for this terrible war? Have they recognized their responsibility for "public life" and measured up to it? Have they fought valiantly down "the avenue of organized society" to bring Christ and the power of His Gospel of righteousness and brotherhood to bear upon our nation and its political leaders? True they have done something but they have come very far short. Most of the churches' efforts have been confined to "the avenue of individual character." More and more we are convinced the churches of America and we American Christians must bear no small measure of responsibility for the war. Now that the churches of Germany are acknowledging their guilt and repenting, let the churches of the Allied Nations and of our own nation acknowledge their guilt and repent.

If the church has a responsibility for the war she has a correspondingly great responsibility for the peace. To meet this responsibility she must first of all recognize and accept it. Basically she can meet it only by proclaiming Christ as the Saviour and Ruler of nations and by applying the principles of His Kingdom to nations and their governments in their dealings with each other.

In our next issue we plan to set forth, in detail, a program for American churches and Christians to follow in meeting their responsibility for the peace of the world.

BUTTRESSING THE CORNERSTONE

By REV. D. H. ELLIOTT, D.D.

Excerpts From Address at the Annual Meeting of the National Reform Association, November 27, 1945.

A buttress is a support thrown behind some greater force already established to help it maintain its position. Our Church recently had occasion to review the contents of its cornerstone. Four items are especially important. One is a copy of the Bible—God's revelation to men. Another is a copy of the Testimony of the church—for the education of our people in what we believe the Bible teaches. A third is a brief history of the Christian Church—designed to give inspiration from the achievements of the past. The fourth was a current issue of the Pittsburgh Press for information on the happenings of the world up to that hour. Revelation, education, inspiration and information.

The value of that cornerstone is not in the material stone nor in the paper of the documents that repose therein, but in the forces symbolized thereby. Though that cornerstone should rest there for a thousand years it will have no meaning at all if we lose the spiritual and eternal values which it represents.

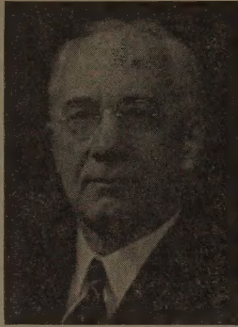
What is This Cornerstone?

The Scriptures give the perfect answer. God said through Isaiah: "Behold I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone." David said in the Psalms: "The stone which the builders refused is become the head of the corner." Then The Apostle Paul and the Apostle Peter and Christ himself quoted these words and told us plainly that that stone was Jesus Christ.

Perhaps our finest national symbol of this cornerstone is the monument which stands at Plymouth Bay. The massive granite base represents four great forces in national life. One is *Law*, but not law apart from the Lawgiver. Another is *Morality*—but not independent of him who gave the moral law. A third is *Education*—but not without him who said, "Learn of Me." The fourth is *Freedom*—but not divorced from him who came to make men free. Upon this base stands that gigantic figure of Faith with one hand holding the scroll representing the Word of God, and with the other pointing a finger toward heaven. It is this figure which gives meaning to the base upon which it stands.

Christ is the cornerstone of democracy. A godless democracy is a broken cistern which can hold no water. The only safe democracy is a government of the people, by the people and for the people, but under the sovereign rule of the King of Kings.

Christ is the cornerstone of *Character*. America faces three great crises—the economic, the political and the crisis



Rev. D. H. Elliott, D.D.

in character which is the greatest of all. Our only sure defense against the atomic bomb is to build the character of men so that they will not want to use it for destructive purposes.

Christ is also the cornerstone of *Freedom*. What kind of freedom do we want? Is it the freedom of the vine which sprawls in the muck and remains unfruitful? Or is it the freedom of the vine that climbs on the trellis to its highest usefulness? Liberty must climb on the trellis of righteous law.

Then Christ is the cornerstone of *Peace*. Not the sob-sister type of peace, but a peace of justice. Could you think of Christ establishing a kind of peace that would take no account of the Beast of Belsen or the Butcher of Batavia or the Murderer of Manila? Without malice or hate let the trial of war criminals go on.

What is This Cornerstone Doing Now?

Carlisle once said of God: "He does nothing! He does nothing!" The Apostle wrote of Christ: "By Him all things hold together." How did He hold things together in this last war? How often in crises times, when we could have lost the war as well as won it, did divine intervention turn the tide for the Allies! We need only mention the "Miracle of Dunkirk"; Hitler's attack on Russia when his generals opposed it; the landing on North Africa after two storms met and neutralized each other; the landing on Sicily when a raging storm ceased just in time for the landing; turning the tide at El Alamein; the 40 minute bombing at Preenemunde which doubtless kept Germany from beating us to the atomic bomb. Yes, by Him all things held together.

Why Does it Need Any Buttreassing?

Isn't God able to handle his world without any help from us? Yes, He is able, but it isn't His plan. His plan is that his people shall "come to the help of the Lord against the mighty."

That is buttressing the cornerstone.

It needs buttressing because our *political builders have rejected it*. All of the early compacts and charters of the original colonies made acknowledgement of God and of Christ. But when our national constitution was framed it was left as silent as the grave as to any recognition of our cornerstone. The states have done much better as 42 of the 48 state constitutions make some recognition of a divine being.

A hundred year old document has recently come to light containing a finely worded Christian amendment to the Constitution proposed by John Adams 15 years after he was President. It provided for suitable acknowledgments of God, Christ the king of nations, and of the Bible as the highest law for nations. A motion to lay the resolution on the table was carried.

Then our cornerstone needs buttressing because *it is being attacked by its enemies*. The Bible in the schools, the Christian Sabbath and the home are reeling under the blows of the godless. The one day of the church for the building of character and good citizenship is turned over to commercialized sports and amusements. Then the liquor traffic is unleashed until twice as many drinking places are opened to destroy men as there are churches to build them.

Christ gave this warning: "Whosoever shall fall upon this stone shall be broken, but upon whomsoever it shall fall it will grind him to powder."

How Give This Cornerstone the Buttreassing it Needs?

Some say by *isolation*! America for the Americans! The curse of Meroz will then rest upon us. Others say by *military might*! Build up a great military power that no nation would dare to attack—and go the way of all other military nations.

Then how? Well, first, the Christian citizens of America must *awake to our peril*. "Awake, awake, O Zion." The zeal of the Lord's house doesn't seem to be eating many people up these days. Then we must *marshall our forces* against the forces of evil. There is a time when toleration becomes sin. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression." Then we must look to our foundations and seek to establish righteousness and justice and truth and morality.

We are for the United Nations Charter and the United Nations Council and the International Court of Justice and hope our nation will support them. But whether they finally succeed

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REDIGGING THE WELL-SPRINGS OF NATIONAL LIFE

Rev. E. M. Hertzler, M.A., Field Representative,
Department of Religious Education in Public Schools of N.R.A. (Delivered at Annual Meeting of Association.)

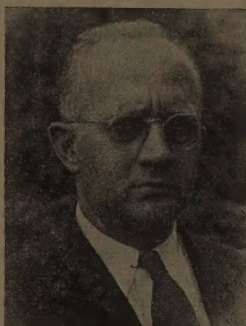
The gravest problem America faces in this post-war era, is not the readjustment of our dislocated industrial and economic life, involved and perplexing as that problem seems to be. The nation's apparent inability to cope with these industrial maladjustments is, in itself, a symptom of the sickness of our present social order. The crucial problem confronting this nation today is its need for spiritual reconversion. Unless such a reconversion is forthcoming the "American way of life" will fail; indeed, we are already experiencing a foretaste of such failure in many areas of our national life.

America's Crucial Problem

The recognition that something has gone amiss within our national life has become so widespread as to be almost universal. During the past 50 years the "ends" of our culture have not kept pace with the phenomenal development of the "means" by which we have endeavored to advance that culture. Consequently our spiritual faith in the democratic principles undergirding our culture have largely been supplanted by a blind reliance upon scientific and technical achievement to bring about the good life and the good society. The result is that we are now in grave danger of losing the blessings of our material achievements, because we have so largely lost, or failed to develop the inner spiritual resources by which we can wisely use the products of our technical skills. The crucial problem of this hour is the spiritual decadence of the nation; and by spiritual we mean that area of our national life in which the object of attention is morality and religion, as over against that area of our national life in which the object of attention is mechanical and economic.

Democracy Rooted in Religion

The United States of America is the noblest expression of the democratic concept of government yet developed in the world. But unfortunately our people have largely forgotten that underneath all other contributing factors, a democracy is rooted in religious faith. The basic postulate of the democratic ideal of government affirms that God, Who created man, has also created a moral law for man's government and has endowed man with the ability to comprehend that law. Democracy is humanity's sincere attempt to translate that divine law into a government which shall accord to every individual the greatest amount of freedom and self-expression. Therefore, the basic ideals of our American democratic freedom spring from a faith in God.



Rev. E. M. Hertzler

The democratic government established on this continent was not a new and quickly devised experiment. Its roots extend back to the reverberating cries of the Hebrew prophets, who defied the tyrant kings of their day with their demands for justice, freedom, and mercy for the common people. The struggle for democracy is entwined throughout the history of Christianity, constantly in quest of freedom of thought, self-expression, and conscience for mankind. When, in the sixteenth century, the Bible was given to the people in their own tongue, England is said to have become the people of a book, and that book was the Bible. Because of the influence of that Book a new conception of life came into existence. In a hundred years this new conception of life challenged the absolutism of the Stuart Kings, which eventuated in the principles set forth in the Bill of Rights. During the eighteenth century stalwart, freedom-loving men braved the perils of the Atlantic and the hardships of a wilderness frontier on this continent in search of a place where they might live in the full enjoyment of the principles of the Bill of Rights. It was out of such heroic sacrifice for the principle of freedom for humanity that the Declaration of Independence was written and enacted, and the democratic government of this nation was born.

Our Founding Fathers' Faith

That new government evolved from the minds of men who firmly believed in the Christian faith. Throughout most of our nation's history the Christian faith has been the dominant spiritual driving force of our democratic society. Even as recently as 50 years ago it was still effective in our national life. Then nearly all our people read and believed the Bible, maintained family altars of prayer and worship, and each Sunday gathered in their churches to hear sermons that ex-

pounded the Christian gospel. Then, Sunday was still a day that reminded American citizens of a dimension of life, other than those on the surface. Today most of that is gone. Now the Christian faith has lost much of its hold upon the people of this nation. Signs of the decay of the Christian faith within the nation are so evident on every hand that only wishful thinking can deny it. Convenient illustrations of this spiritual decadence are our contemporary ignorance of the Bible, the decline in the observance of Sunday as a day of worship, the loosening of the marriage vows, and the nation's "annual carnival of crime." Among high school pupils of this day, only one out of eight has any recollection of hearing their parents pray; 17,000,000 children of public school age receive no instruction in the fundamental principles of religion, either Protestant, Catholic or Jewish. One marriage out of every four is dissolved in the divorce mills of the nation. Approximately 200,000 babies are born out of wedlock annually in this nation. As a nation, we have come to a day when in almost every phase of living the American people have extenuated a desire to indulge a freedom which has discarded every moral conventionality that would say "no" to human passionate expression. This present generation has literally knocked the bungs from their moral barrels and left their passions gurgling until this nation has become a society of morally depraved citizens. The well-springs of moral action have become clogged up in our national life.

Redigging the Well-Springs

To discover the cause of this moral decadence and to reopen the well-springs of moral action within the nation, is the major task of this hour. To do that one must understand the development of our national development. Early in the nation's Colonial development the need of education was recognized as a necessity for good citizenship in the kind of society those colonists hoped to establish in the new world. Therefore schools were established in which to train the youth for the role they were to play in this new society. Every historical record indicates that those early schools were religious. The Bible had a predominating place and influence in the curriculum of the Colonial schools. Other textbooks used were likewise saturated with materials of religious value. The pattern of the Colonial school was continued throughout the Revolutionary War period and in the schools of the nation

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THE CHRISTIAN STATESMAN

Founded in 1867

Devoted to Christian Political and Social Science

Official Organ of

THE NATIONAL REFORM ASS'N

An organization of Christian citizens
founded in 1863

Published Quarterly

March, June, September, December,
at the Association's Headquarters,
209 Ninth St, Pittsburgh, Pa.

R. H. MARTIN, Editor-in-Chief

Rates, \$1.00 the year, payable in advance.

Entered as Second Class Matter, July 30,
1906 at Pittsburgh, Pa., under Act of Congress of March 3, 1879.

HOLIDAY GREETINGS

At this late date we extend to the readers of The Christian Statesman and friends of The National Reform Association, Christmas Greetings and Our Best Wishes for the New Year.

The greatest longing of the world today is for Peace, preeminently for Peace among the nations of the earth. It is a fitting time to press home the great truth that this longing can be realized only through Him whose birth we celebrate on Christmas. The purpose of His coming to earth was to bring Peace to the world. "Prince of Peace" was one of the names given Him. The song of the angels at His birth proclaimed this same truth—"Peace on earth."

How this Peace among nations is to be achieved is clearly set forth in the Scriptures—"The government shall be on His shoulder, and of the increase of His government and peace there shall be no end." Why has this Peace not been achieved? When Jesus was born "there was no room for Him in the inn." There has been no room for Jesus in the international realm of the world's life. The political leaders have crowded Him out. They have tried every other method of achieving peace and failed. Let them give Christ a chance! Let them invite Him to come in and sit at the head of the Peace table! Let the church and us Christians see that they do!

J. EDGAR HOOVER ON YOUTH CRIME

On December 10th, J. Edgar Hoover, Director of the Federal Bureau of Investigation, addressed the annual meeting of the International Association of Chiefs of Police at Miami Florida. Copy of this most informing and in some respects alarming address was sent to our headquarters. We quote from that section dealing with the menacing increase of lawlessness and crime—especially of crimes committed by American youth.

Mr. Hoover says:

"Lawlessness has taken on such proportion as to even startle the imagination. In October of this year serious crime increased 19% from the same month last year. Of the more serious crimes the increase reflects 32% more murders, 38% more auto thefts, 38% more robberies, 11% more larcenies, and 26% more burglaries. Crime rates are continuing to rise rapidly throughout the entire nation.

"It is not pleasant, but the fact remains that it is the delinquent youngsters of the war years, who are now graduating into the ranks of seasoned criminals. The most recent figures reveal that 21% of all arrests are of persons under 21. More persons aged 17 are arrested than any other group. Those under 21 years of age represent 15% of all murderers, 36% of all robbers, 50% of all burglars, 34% of all thieves, 26% of all arsonists, 62% of all car thieves, and 30% of all rapists. "Of the shocking spectacle of the rise of youth offenders during the war years—who are now committing the most despicable offenses," Mr. Hoover says;

"The arrest of girls under 18 years of age has increased 198% since the last peacetime year of 1939, while arrests of boys under 18 years of age have increased 48% for homicide, 70% for rape, 39% for robbery, 72% for assault, 55% for auto thefts, and 101% for drunkenness and driving while intoxicated.

"The proposals Mr. Hoover makes to meet this situation cover a wide field, all of which are good, but he realizes as we all do, that in meeting the crime situation "an ounce of prevention is worth a pound of cure."

"The home, the church and the school must be united in a common purpose," he declares. "We need a rebuilding of the foundations which made this nation the greatest in all history."

Certainly these facts emphasize the importance of the work which Mr. Hertzler is doing in restoring morals and religion to our public schools.

SOUTHERN CALIFORNIA BRANCH OF N.R.A.

The National Reform Association has quite a number of friends and supporters in Southern California. For sometime there has been talk among a number of these of organizing a Southern California Branch of the national association with a view to extending and promoting the National Reform cause in that far western state. Recently a number of these met and formed a temporary organization by electing the following officers: Rev. Walter McCarroll, D.D., President; Rev. J. Ren Patterson, Vice President; Sue McClelland, Recording Secretary, and Anna Martin, Corresponding Secre-

tary, and Dr. Esmond Smith, Treasurer.

A constitution for the local branch in line with the constitution of the national organization has been drawn up which sets forth the aims, principles and program of the branch, included in which are the propagation of the Christian principles of civil government and the application of these principles to the moral issues before our nation such as the Christian Sabbath, the liquor traffic, Bible and moral and religious instruction in our public schools, marriage and divorce and international peace.

The program these officers have adopted for promoting the National Reform cause includes the holding of local and county meetings for the discussion of these issues and enlisting the interest and securing the membership of others and by the dissemination of literature such as the Association's classic on Christian civil government, our organ, The Christian Statesman, and other books and leaflets and pamphlets published by the Association.

At a later date, when others have been enlisted in the cause, a meeting will be held for reorganizing the group on a larger scale, choosing a Board of Directors and permanent officers.

The National Reform Association welcomes the organization of this Southern California Branch and assures those who are leading in this movement of their hearty approval and cooperation in every way possible to make their effort a great success.

UNIQUE SABBATH OBSERVANCE PROGRAM

In our September issue a brief statement was made of a unique Sabbath Observance Program of the Beaver County Branch of The National Reform Association. This program was so successful as to justify a more detailed report in this issue.

Officers of this Branch appealed to the pastors of the county to preach on Sabbath Observance on the same day. The response was most gratifying. Nearly every pastor reached agreed to do so. On Sabbath, September 23rd, 107 sermons on Sabbath Observance were delivered from the pulpits of the county.

In addition a full-page advertisement was inserted in each of the two leading dailies of the county which contained the names of the churches and the pastors and their subjects cooperating in this county-wide project; also the Fourth Commandment and a 500-word message addressed to the people of the county appealing to them, now that the war with its encroachments on the Sabbath had ended, to return to an observance of the Sabbath in keeping with the ends for which God gave this day.

ADVERTISING EXPENDITURES OF SEVEN DISTILLERIES (Over Three Media Only)

| | 1942 | 1943 | 1944 |
|--|--------------|--------------|--------------|
| Seagrams Distillers Corp..... | \$4,643,231 | \$6,041,786 | \$6,208,509 |
| Schenley Distillers Corp..... | 3,775,956 | 4,932,332 | 6,030,564 |
| National Distilleries Products Corp..... | 3,280,784 | 3,462,583 | 4,065,537 |
| Hiram Walker, Gooderham & Worts..... | 2,009,917 | 1,870,287 | 3,069,734 |
| Continental Distilling Corp..... | 613,368 | 1,079,427 | 1,319,637 |
| Park & Tilford..... | 910,526 | 879,988 | 1,099,399 |
| Glenmore Distilling Corp..... | 445,855 | 824,451 | 1,210,672 |
| Totals | \$15,679,632 | \$19,090,854 | \$23,004,052 |

This total of \$23,004,052 is the expenditure of these seven big distilling companies for 1944 in advertising their products over three media only—news-papers, magazines and chain radio. These companies advertise, on an average, over eight other media—outdoor signs, (probably nearly \$2,000,000) electric signs, bus and car cards, window and counter displays, catalogues, circulars, direct by mail, etc., the figures for which are unavailable. The total advertising expenditures of these seven companies for 1944 was considerably above \$25,000,000—an increase of nearly 22% over their expenditures for 1943 and of almost 47% over 1942. There were 136 licensed distilleries in 1944.

It will be of interest to our readers to know that there are three brands of whiskey in the advertising of which over three and a half million dollars were spent last year. Royal Reserve, \$1,373,004; Three Feathers, \$1,104,084, produced by Schenley; and Four Roses, \$1,082,223, by Seagrams.

There were 460 breweries that had federal licenses in 1944. Only a few of these were in the million dollar advertising class. Pabst Brewing Company's advertising expense in newspapers, magazines and chain radio amounted to \$1,400,000; Anheuser Busch's \$839,648; Schlitz, \$707,630, and Ballantine & Sons, \$510,500—a total of \$3,448,665 for the four. Liebmann Brewery whose advertising ex-

pense over these three media was only \$416,448, we learn from reliable sources, was \$1,500,000 over all media.

As for wineries, 870 held federal permits to produce wine in 1944. The big distilling companies have begun to buy up these small wineries, Schenley taking the lead. Last year \$2,038,203 of this company's advertising expense of \$6,030,504, was spent in advertising wines produced by wineries they had purchased. They spent \$1,116,892 in advertising Roma Wines and \$505,605 in advertising Cresta Blanca Wines.

The writer of this article, the President of The National Reform Association, made an investigation last year to arrive at a conservative estimate of the total amount spent in advertising alcoholic beverages in the United States in 1943. His investigation included only 419 distilleries, breweries and wineries of a total of 1,466—leaving out 1,047, which, of course, were the smallest ones. His estimate based upon non-propaganda and reliable sources was \$75,600,000. He is at present engaged in a more extensive investigation for 1944. While it is not completed, he has gone far enough to predict the 1944 expense will total \$100,000,000. Later we expect to give the readers of The Christian Statesman the results of the complete investigation and also to set forth a program for meeting this ever mounting advertising expense to increase the sales and consumption of alcoholic beverages.

In two other dailies and in a county weekly paper this Sabbath observance message was also inserted.

In addition to those reached with the Sabbath Observance messages in the churches, 33,000 of the 40,000 homes of the county were reached with the Sabbath Observance messages in these five newspapers.

This program was widely and favorably commented on in the county. Without doubt it made its impact upon the county. Believing this program had news value and that religious leaders in other communities or cities, if they knew about it, might be lead to put on similar Sabbath programs, The National Reform Association prepared a writeup of the program and sent it to the editors of 100 religious papers

throughout the country. The Association has received a number of letters of appreciation from these editors. Copies of papers containing a report of the program, some of them the writeup in full and others in briefer form, have been received. Among these are The United Presbyterian, Christian Observer of the Southern Presbyterian Church, Evangelical Messenger of the Evangelical Church, the Lookout of the Disciples of Christ, and the Christian Century. Doubtless other papers carried it, but failed to send us copy. Communications have been received from religious leaders in different sections of the country who desire to repeat this program for fuller information concerning it.

ILLINOIS COURT CASE ON BIBLE TEACHING IN PUBLIC SCHOOLS

On a recent trip to the middlewest the President of The National Reform Association spent a day at Champaign, Ill., to obtain firsthand information with reference to the court case in that city involving the right to give Bible instruction in the public schools. He had an interview with the Superintendent of Public Schools, the attorney for the school board in this case, and the chairman of the local committee which sponsors the Bible study courses which have been given in the schools of Champaign for a number of years.

The instruction in these courses is given in the public school buildings by teachers chosen by the sponsoring group which includes Protestants, Catholics and Jews. The expense of these courses is born privately and not drawn from public funds. The instruction, we are informed, is non-sectarian in character. All pupils in the grades in which the courses were offered have been taking the course except one boy whose mother is a professed agnostic. She, along with others, the Unitarian minister of the city and the Political Action Committee of Chicago objected to these Bible study courses in public school buildings on constitutional grounds and took their case into court with a view to securing an injunction prohibiting them. Testimony in the case was heard by three judges of an Illinois court and the lawyers on either side have filed their briefs with the court but at this writing the court has not given its decision. It is said that whichever way they decide the case, it will be carried to the Supreme Court of Illinois and some say to the Supreme Court of the United States.

Dr. Martin's interview with the parties named above was quite satisfactory. He was cordially received and the information sought was readily given. The attorney for the school board, John L. Franklin, has the case well in hand and is quite ready to receive suggestions and help from any source favorable to Bible instruction in the schools. He volunteered to send us a copy of the brief which he was filing with the court. Dr. Martin furnished him with literature on the subject which he appreciated. He requested our study of his briefs and said he would welcome any suggestions we had to offer. In view of this case and of others of a similar character—one in Chicago and others from other states which are before our courts—the Board of Directors of The National Reform Association at its last meeting appointed a committee to gather information with reference to these cases in order that our Association may be able to render assistance to those who are fighting the battle for the Bible and non-sectarian religious instruction in public schools.

Rebuilding the Wellsprings

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for the first century of our national life. In the schools of that period "religious education" and "education" were synonymous terms. The idea of taking religion out of the educational program would have seemed very strange indeed to the American citizen prior to 1850. But about 1850 a wave of sectarianism swept over the nation which contributed to the exclusion of religion from the public schools. . . .

Factors Contributing to Secularization of Our Public Schools

At the same time another factor helped to break down the homogeneous structure of American life. Large scale immigration from European countries began to infiltrate throughout every section of the country. Also there was much migration from the coastal regions to the rapidly developing frontiers farther west. This large scale movement of people broke up the former solidarity and stability of communities. The people now in any one community no longer spoke one language nor believed in the same religious tenets. Naturally this changing attitude in the complexion of American life gave rise to heated fervor in the jealous competition of religious sects, which frequently resulted in creating a derisive influence upon the religious precepts taught in the schools of that day. So gradually, out of the continuous conflicts among religious groups themselves, the secular school came into existence. Each sect was zealous to have its own tenets and dogma taught in the schools, but rather than permit opportunity for the teaching of the dogma of other sects, they were willing to accept the secularized public schools. Thus secularization of the public schools gradually developed out of an earnest effort on the part of public officials to devise a solution to the knotty problems involved in the religious controversies of the 1850's. By 1870 complete secularization of the public schools system of the nation had been accomplished. At that time it appeared to be a wise solution to a difficult problem. But now, after three-quarters of a century of experience with a secularized public school system, we find that it was merely a palliative for that day. In reality it has created a far greater problem which is now gnawing at the very heart of our national life and stability.

Results of Secularized Schools

By taking the teaching of religious principles out of our public schools, that is, by secularizing the public schools, we have closed the well-springs of Christian faith in our national life and consequently have jeopardized our national moral standards. It is a truism in any society that departs from the religious convictions of its fathers, the

first generation will largely maintain the morality of its elders but the second generation will have neither religious convictions nor moral standards. During the past 75 years this nation has come to a place where the second generation, educated in a secularized public school system, has come to maturity and our national record vindicates its utter lack in moral action. The secularized public schools teach youth many things about our modern world; such as a large body of facts, knowledge of our system of manufacture and distribution, and a variety of technical skills, all of which are valuable; but they fail to teach youth a living knowledge of the vital spiritual forces which undergird our democratic society. The secularized schools fail to teach America's youth the great synthesis of life, a knowledge of how to live, and behave, and get along with other people. The result is that now a generation of men and women have grown to adulthood who are intellectually mature; but emotionally too infantile to meet the frustrations and passions of life with self-control, to meet failure with courage, to meet jealousy, fear, and disappointment with understanding. Consequently we now have a nation with low moral standards, expressing itself in crime, infidelity, and sentimentalism.

Restoring Religion to Our Schools

Recognizing the nation's mistake of 75 years ago, when the teaching of religion was ruled out of the public schools, we must re-dig those wellsprings of the nation's spiritual forces by replacing the Christian faith into the teaching and spirit of our public schools. To do that is a task so difficult as to require the thought and effort of the ablest men and women of the nation in order to elaborate and promulgate an adequate faith for the future. First, we must exert every means to correct the present unfortunate and preposterous theory that it is illegal for the American public schools to teach the nation's youth the fundamental principles of the Christian faith upon which our democracy is founded. During the past years we have so grossly misinterpreted that much cherished American principle of the separation of church and state, so as to put the whole force and influence of our public schools on the side of one element of our population; namely, that which is pagan and believes in no religion at all. Frankly, the principle of the separation of church and state does not mean that the state must acknowledge no God; nor was it ever intended that the state's tax-supported public schools must be exempt from teaching the moral and spiritual laws wherewith God sets the bounds of justice for both nations and individuals. A careful examination of the laws of the several states pertaining to the public schools verifies that they prohibit, not the

teaching of religion in their schools, but the teaching of sectarian doctrines, dogmas, and tenets. Therefore, if a type of religious curriculum can be provided which the courts of the several states will rule to be non-sectarian, it can legally be taught in the public schools and can be supported by public funds. Granting that the denominations and sects of the 1850's were so zealous and bigoted in their dogma, doctrines, and tenets that a non-sectarian body of religious principles was then untenable; we must recognize that now such sectarian bigotry has been transcended in most religious denominations, and that today a type of Christian faith has been produced which can be taught in the public schools without any sectarian bias.

National Reform Program

The best proof that such a body of curricular materials, based upon the fundamental principle of Christian faith, yet not sectarian in emphasis, has been developed is the fact that such courses of religious education are now being taught successfully in many of our public schools. Some 50 cities in the State of Ohio are now providing regular instruction in religious and moral education, based directly on the Bible, and taught in the public school buildings during public school hours, by qualified teachers who are employed and remunerated by funds provided by the churches of the respective cities. Throughout the nation more than 600 public school systems, scattered throughout 38 states, are now teaching such courses in religious education in connection with the public schools through the cooperation of the churches of the respective constituencies. This movement in the direction of weekday religious education in the public schools is rapidly spreading throughout the nation, especially in the middle west and the south. During the past year the National Reform Association was instrumental in developing and organizing such weekday religious education programs in 14 cities of Ohio, Michigan, and Indiana, which had not had any in the past. The outlook for the coming year indicates that many more cities are ready to establish such programs of religious education, if properly qualified teachers can be found to be assigned to them.

Dawning of a New Day

Such programs of weekday religious education must be organized in every public school system in the nation. They must be encouraged and supported by the churches of the nation, until public sentiment becomes so overwhelmingly favorable to religious education that it will be supported by public funds, just as any other part of the public school curriculum. But these present programs of weekday religious education must not be considered the

ANNUAL MEETING OF THE NATIONAL REFORM ASSOCIATION

The 82nd annual meeting of The National Reform Association was held in the spacious East Liberty Presbyterian Church, one of the finest churches in the city and in America, on the afternoon and evening of November 27, 1945. It was one of the most interesting and encouraging annual meetings held in recent years. We are sorry that our space will permit us to give only a brief report of it.

The afternoon session, beginning at 2 o'clock, was presided over by Rev. R. H. Martin, D.D., President of the Association. The devotional service was led by the Rev. W. W. McKinney, D.D., Pastor of the First Presbyterian Church, Ambridge, and a member of the Association's Board of Directors. After the reading of the minutes of the previous annual meeting, reports covering work of the past year were given by the President of the Association, by Rev. H. B. Mansell, Secretary of the Board of Directors; Dr. W. W. McKinney, Chairman of the Field Department; Dr. D. H. Elliott, Chairman of the Publication Department; Mr. E. C. Young of the Finance Department, and by the treasurer, Mr. Knox M. Young. Rev. E. M. Hertzler also gave a brief report of his work as Director of the Association's Department of Religious Education in the Public Schools. These reports show that the Association in every field of its work had been active throughout the year and much good accomplished. The treasurer's report showed that the receipts of the year were slightly in excess of the expenditures and that with all bills paid a little over \$1,000 was in the treasury at the close of the fiscal year, October 31, 1945. The following members of the Board of Directors whose terms expired were re-elected for a period of three years: Bishop J. C. Broomfield, Attorney R. J. Dodds, Rev. W. F. Harkey, D.D., Attorney W. J. Aiken, Rev. Charles T. Carson, Rev. J. G. McElhinney, D.D., and Rev. W. W. McKinney, D.D. Lieutenant Colonel Walter L. Moser, Pastor of the Edgewood Presbyterian Church, Pittsburgh, was elected as a new mem-

ber of the Board. The Board of Directors was authorized to fill other vacancies in the membership of the Board.

A Conference on the Liquor Issue followed the business session. The first speaker was Miss Mary B. Ervin, President of the Ohio Woman's Christian Temperance Union and Vice President of the National W.C.T.U., Columbus, O. Her subject was "The War Against Alcohol." In opening her address Miss Ervin stated that she had been brought up in a Christian home in which The National Reform Association and the W.C.T.U. were held in high esteem and that as a consequence the causes espoused by these two organizations had always held a place of first importance in her life. She gave a very informing and helpful message on this subject.

Following her message a forum on "A Study of Alcoholism" was held. It is known to most of our readers that for the past three summers a school of alcohol studies has been held at Yale University in which the alcohol problem is studied chiefly from a scientific point of view. Last summer a Pennsylvania School of Alcohol Studies along similar lines was conducted at Juniata College, Huntington, Pa. Three persons who attended this school participated in the forum, namely Rev. E. Joe Vandervort, Pastor of the United Presbyterian Church, New Brighton, Pa., and member of the Association's Board of Directors; Mrs. Alvin Sherbine, Director of Alcohol Education of the Pennsylvania W.C.T.U., Johnstown, Pa., and Rev. F. W. Hofmann, Superintendent, Pennsylvania Anti-Saloon League (Western District), Pittsburgh, Pa. Miss Ervin who attended the Yale School last summer also took part in the discussion. Dr. Martin, who presided, put questions to these participants covering the various lines of the alcohol problem as studied in these schools. It proved to be a most informing and interesting discussion in which many of those in the audience also took part. It was stated that a school along similar lines will be held at Juniata College in the summer of

1946.

A fine turkey dinner was served to those attending the evening session at 6:15 o'clock. The toastmaster was Lieutenant Colonel Walter L. Moser, mentioned above as a new member of the Association's Board of Directors. The invocation was by Rev. Donald A. Spencer, D.D., pastor of the Point Breeze Presbyterian Church, Pittsburgh. Fine entertainment was furnished by Carolyn Hunt Mahaffey, contralto soloist, First Presbyterian Church, Pittsburgh, accompanied by Selma Brandt Mussler. The two addresses of the evening followed, "Reddigging the Wellsprings of National Morality," by Rev. E. M. Hertzler, and "Buttressing the Cornerstone," by Rev. Delber H. Elliott, D.D., pastor of the Central Reformed Presbyterian Church, Pittsburgh, member of the Association's Board of Directors, and Secretary of the Association. Both addresses were of a high order and were favorably received by those in attendance. Mr. Hertzler's message in full appears in this issue of The Christian Statesman and also Dr. Elliott's message in part. These messages speak for themselves. We request a careful reading of both of them. You will be well repaid.

These annual meetings of the Association are not only necessary from a business point of view—to elect the members of the Board of Directors and to hear and act on reports of the Association's work—but also bring together the leaders and friends of the cause to emphasize in their minds the greatness of this cause and to renew their faith in it. We are confident that those who attended this annual meeting went away with the assurance that God raised up and commissioned this Association to carry forward this greatly needed work of national reformation.

Our prayer is that the God who has been with us and enabled us to carry forward this work throughout the long years of the past, will continue with us and bless us in the work of the years to come.

solution to our present moral decadence. They are just the beginning of the task of re-digging the well-springs, from which will flow the spiritual forces of our national life. It is not enough merely to add the Bible to the curriculum of the public schools. We must not rest until every bit of the teaching of the public schools, in every field of learning, shall be taught from a God-ward point of view. That will be a long, bitter task to accomplish. It will

be fraught with much struggle against tenacious opposition, and interspersed by frequent legal battles; but when the day is realized that the teachings of the Christian way of life are again accepted as having a central place in the curriculum and spirit of the American public schools, then a new day will dawn for the American people. It may well require a generation to accomplish its realization, but when realized, it will produce the soil out of which will come

a nation-wide revival of genuine religion, expressing itself in a revaluation of the motives for living in high moral standards, and in a new appreciation of the realities of life, the universe and God. Such a revival will again undergird and stabilize the spirit and institutions of our nation, making democracy safe for the world, and making it the instrument through which a lasting and enduring peace may come to the world.

BIBLE STUDY COURSES IN THE PUBLIC SCHOOLS

Rev. E. M. Hertzler began work with The National Reform Association on a half-time basis May 1, 1944 as the Field Representative of the Department of Religious Education in the Public Schools. In this capacity he goes to cities (population usually from 10,000 to 60,000) contacts the superintendent of public schools and if he is favorable to the introduction of Bible study courses in the schools, also the religious leaders of the community and if they are favorable, assists in working out the details of a program for the introduction of Bible study courses in their schools.

Recently Mr. Hertzler submitted his report, the result of his work from May 1, 1944, to August 31, 1945. During this period Mr. Hertzler visited 83 cities and succeeded in having Bible study courses introduced into the public schools of 13 of these cities in Ohio, Indiana and Michigan. In these cities the names of which appear below, 11,168 pupils are now receiving Bible instruction one period each week. These courses were introduced in September of this present school year. In all of these cities but one, 95 per cent of the pupils enrolled in the grades in which the Bible course is offered are taking the Bible course. This means that a large proportion of those receiving this instruction are not getting Bible instruction from any church for in the average community less than one-half of the youth of public school age are reached by any church—Protestant, Catholic or Jewish—with religious instruction.

This instruction in every case is given by qualified teachers, teachers who measure up in general educational qualifications with the teachers of other branches, and who in addition have the character and knowledge of the Bible essential to its successful teaching. The Bible is used as the textbook in these courses and the instruction is given in the school buildings on school time and under school supervision. This dignifies it and greatly lessens the problem of public school authorities in fitting the Bible courses into the school program. The salary paid these teachers is comparable with that paid other teachers. To date the funds are raised privately though we hope the time may soon come when they can be paid from public funds as other teachers are.

The Board of Directors of The National Reform Association by resolution expressed to Mr. Hertzler their gratification on the work he has accomplished. The report is evidence of hard work on his part and of his ability in setting before the educational and religious leaders of a community this

important phase of religious education, in securing their support of it, and working out with them the details of a program in setting up these Bible study courses in the public schools.

Let us suppose that our Association had sent Mr. Hertzler out to organize Bible or Sabbath Schools and that in 15 months he on half-time service had succeeded in organizing 111 schools with an enrollment of 100 in each school. Would this not be considered as a marvelously successful piece of work? But Mr. Hertzler has accomplished what is the equivalent of this. In the Bible schools connected with our churches the pupils are reached with Bible instruction once each week for a period not exceeding 45 minutes. In the public schools in which Mr. Hertzler has been instrumental in setting up Bible study courses the pupils taking these courses receive instruction one period a week for at least 45 minutes.

But this is not all. In quite a number of the other 70 cities which Mr. Hertzler visited there was a decided interest in setting up these Bible study courses in the schools but there were difficulties in the way which it will take time to overcome. By next fall it is probable that these courses will be started in quite a number of these cities. Mr. Hertzler's report follows:

Cities in which programs of weekday religious education classes have been started in the public schools at the beginning of this school year (1945-46) as the result of the work of Fieldman Hertzler from May, 1944 to August, 1945—

| Name of City and its Population | Number of Teachers Employed | School Grades in Which Such Courses are Given | Total Pupils Enrolled in Courses |
|---------------------------------|-----------------------------|---|----------------------------------|
| Adrian, Mich..... | 14,230 | 1 | 3, 4, 5 762 |
| Anderson, Ind. | 41,572 | 2 | 3, 4, 5, 6 2,134 |
| Alliance, Ohio | 23,658 | 1 | 4, 5 841 |
| Bellaire, Ohio | 14,460 | 1 | 3, 4 689 |
| Bryan, Ohio..... | 5,864 | 1 | 3, 4, 5, 6 and Junior High 486 |
| Defiance, Ohio | 9,744 | 1 | 3, 4, 5, 6 690 |
| Findlay, Ohio | 21,500 | 1 | 3, 4, 5 948 |
| Fremont, Ohio | 15,250 | 1 | 3, 4, 5 738 |
| Fostoria, Ohio | 13,450 | 1 | 3, 4, 5 830 |
| Galion, Ohio | 8,950 | 1 | 3, 4, 5, 6 672 |
| Huntington, Ind. | 14,250 | 1 | 3, 4, 5, 6 758 |
| Middletown, Ohio | 31,220 | 1 | 5, 6 897 |
| Sidney, Ohio | 9,850 | 1 | 3, 4, 5, 6 723 |
| 13 Cities..... | 14 | | 11,168 |

We are glad to submit this report to the readers of The Christian Statesman and our National Reform friends. We believe this will appeal to them as a great home missionary enterprise. It is the most effective method of reach-

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will depend on whether the cornerstone is left out. "Except the Lord build the house, they labor in vain that build it."

ing that vast number of American youth which no church is reaching—at least 16 million of the 30 million American youth of public school age which no church is today reaching—with that moral and religious training essential in meeting our juvenile delinquency and crime problem and in fitting our youth for the duties and responsibilities of citizenship. As stated above, Mr. Hertzler is giving only half-time to this work. He still ministers to a congregation in his home town in Marion, O. It is our hope that soon we will be able to employ Mr. Hertzler for his full time so that he can devote his entire energies to this needy work where money wisely expended bears fruit 30, 60 and even a hundred-fold. We, therefore, appeal to our friends for special contributions to support this work.

The cost to our Association was about 15 cents for each of these 11,168 pupils to give them one period's Bible instruction per week for one school year. Would you not like to invest \$5.00, \$10.00, or \$25.00 to extend this Bible in the school instruction on this economical basis? Send your contribution to The National Reform Association, 209 Ninth Street, Pittsburgh 22, Pa., with instruction that it be used to promote this cause and work.

"Rise up, O men of God,
Have done with lesser things;
Give heart and mind and soul and
and strength
To serve the King of Kings.

"Rise up, O men of God,
To you the world doth call;
On you His Kingdom waits
To own Him Lord of all."